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INFORMATION

FOR THE

LEGISLATURE AND PEOPLE

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cover in front-*

STATE OF PENNSYLVANIA,

AND

PROFESSIONAL MEN

THROUGHOUT THE UNITED STATES,

IN RELATION TO VARIOUS SYSTEMS OF

SUPERSTITIOUS FRAUDS,

AND

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Washington D.C.*

PARTICULARLY THOSE INFLICTED UPON THE CREDULOUS BY

PRETENDED DOCTORS IN MEDICINE.

TOGETHER WITH

AN EXPLANATION OF THE HOMŒOPATHIC AND OTHER SYSTEMS
OF DECEPTION—ADVICE TO STUDENTS OF MEDICINE,
YOUNG PHYSICIANS, THE PUBLIC, &c.

AN INQUIRY

RELATING TO THE HOMŒOPATHIC METHOD OF
TREATING DISEASE;

TOGETHER WITH OTHER SYSTEMS OF DECEPTION; CAUTION TO
THE PUBLIC; ADVICE TO STUDENTS OF MEDICINE,
YOUNG PHYSICIANS, &c.

It being our intention to make a laudable effort in putting a stop to the deceptions and impositions which have and are being practised upon the poor and credulous; have taken this method of calling the attention of the community to the subject and to solicit its influence in trying to convince the legislature of the necessity which exists for a law relating to the qualification of persons who attempt to practice the healing art.

We, the subscribers, having been eye-witnesses to the frauds and deceptions practised upon the credulous and illiterate inhabitants of the city of Philadelphia and its vicinity, by that unfortunate class of men who have (through want of better information) fancied that they could restore the afflicted by a species of treatment invented some forty or fifty years since, by an impostor of the name of Homœopathia, and on account of some of us having been deceived by the reports which were put in circulation, and being induced through want of information to trust them with the medical attendance of our afflicted and most dear friends, who, we now feel confident could have been restored to health and usefulness had proper medical aid been employed, feel ourselves in duty bound to use means to protect, or at least to caution the public against the danger of

trusting their system of superstitious fraud. We would, indeed, have felt ourselves much indebted to any person who should have bestowed this information upon us, at the time we were induced to apply to the Homœopaths. The cause of our delay in making this public exposition of the deceptions which we have been witnessing, was owing to the want of proper information relative to the character of the system. The regular physicians, who were the only persons properly qualified to investigate the matter, when applied to by us, refused to have any thing to do with the subject, on account, as they stated, of the system being so absurd as to prove fatal to itself in a short time, as had been the case where it was attempted to be practised in Europe and in parts of this country where it first broke out, it had already become extinct. But we find that the system, like a pestilential disease, when it is subdued or exhausted in one neighborhood, breaks out in another, where the inhabitants are not prepared to confront it; and we find also that it, like a loathsome disease, lurks about the dark palaces of cities longer than in country villages, owing, as is plain to be seen, to the silly, ignorant and superstitious foreigners who are located in these places, and are the support of those persons who practice the system. And it would perhaps be as well for society, if these men were permitted to continue their practice in the cities, as they would be the means of removing the filthy part of the population from the surface of the earth at least. But we find them breaking out and imposing their deceptions upon the industrious and virtuous inhabitants of the country, who cannot be expected to be able to distinguish them from respectable physicians, until they have employed them and found, when it was too late, that they had called in medical aid which was altogether unacquainted with and opposed to administering the proper remedies for the removal of disease. We have therefore taken the liberty of making the following extract, and would most respectfully invite public attention to it. And we would also invite those of the public who have sufficient sagacity to see the absurd and deceptive character of the system, to co-operate with us in petitioning the Legislature of the State for a law which will have a tendency to cause those who attempt to practice the awfully responsible office of a physician, to spend at least as much time in acquiring a knowledge of the healing art, as is required by mechanics to become familiar with their various occupations.

We feel a degree of pride in saying that we have been permitted to make the following extract from a very interesting and useful work, which has just been completed, and to which we shall take the liberty of calling the attention of the public hereafter. We would also state that we have

been eye witnesses to the facts stated in the extract, and are prepared to be qualified to them.

Lewis P. Wagner,
 David Vance,
 Jesse A. Tyson,
 Reuben Vance,
 Philip Patterson,
 Ambrose Owen,
 John W. Henry,
 Edward Albright,
 Alexander B. Deal,
 John S. Bridges,
 William Brinton,
 William S. Brown,
 Benjamin Clarke,
 James T. Collins,
 Amos Grigg,
 Isaac Croford,
 William T. M'Dowall,
 Amos M. Richards,
 C. M. Williamson,
 George Tompson, Sen.
 James Stever,
 Daniel Grayson,
 Joseph Grable,
 Morris B. Walker,
 Charles Wade,
 Jonathan Haslett,
 Henry Murphy,
 Alexander P. Wise,
 John B. Rusey,
 Richard E. Wilson,
 Peter A. Wright,
 John Smith,
 Andrew L. Young,
 David Rigley,
 John K. Wood,
 Calvin Winters

Charles F. Brown,
 Thomas S. Camper,
 Jonathan Justice,
 Timothy M'Intyre,
 Nathaniel S. Martin,
 Jacob R. Martin, Sen.
 William H. May,
 Conrad White,
 Jacob M. Whitmore,
 Daniel S. Reid,
 Nicholas Reeves,
 Timothy Reynolds,
 Hugh Peters, Sen.
 Matthew Phillips,
 Robert W. Palmer,
 Charles T. Pitt,
 Anthony Jones,
 Hiram Newlin,
 Charles B. Myers,
 Adam Moss,
 Abraham N. Moore,
 Francis S. Miller,
 Lewis Markwell,
 Felix Mayer,
 George H. Maxwell,
 Henry S. W. Martin,
 Alfred Marshall,
 Isaac T. M'Makin,
 Hugh M'Night,
 Edward B. King,
 Jacob Edwards,
 George C. Eller,
 Lewis Gill, Jr.
 Joseph R. Griffith,
 Philip W. Gibbs,
 Adam George,

David S. Rhoad,
Abel Williamson,
Henry A. Thomas,

David M. Owens,
Caspar Mitchell,
William James.

The author at the close of his medical investigations, observes :

“Having communicated all the information my limits will permit, relating to the nature and treatment of disease, I think it my duty to say a few words in relation to the impositions which are being imposed upon the community, and particularly upon the afflicted of Philadelphia. In doing this, it is not my intention to notice that small craft of quacks who are trying to earn a subsistence by advertising certain drugs in the form of pills and panaceas for the cure of all complaints; but that more formidable class, who, for the purpose of accomplishing their frauds more extensively, have formed combinations, and carry on their system of deception under the popular name of science. I am aware that in attempting this exposition I shall incur the displeasure and abuse of that superstitious part of the community who advocate sorcery. But the title of my work is Suggestions to Parents and Others; and I think myself justifiable in cautioning them against trusting to remedies which I know to be fallacious, and can prove to be founded upon superstitious notions. This I trust will be a sufficient apology to offer my readers for bringing a low and disgusting subject before their notice, particularly when they call to mind the fact, that it has been the custom in all ages, for the most enlightened historians to place on record the superstitious notions which prevailed in their day, especially when they were of such a nature as to threaten the peace and comfort of society. We find admonitions and cautions of this nature in the Scriptures: and were it not on account of similar records which have been kept by medical men in the ages in which they lived, we should be left in the dark in relation to the many hundred systems of practice and fraudulent attempts which have been introduced in opposition to the regular practice of medicine during the last three thousand years.

The most popular systems of deception existing at the present time to any extent, (some of which have been introduced within the last four years,) are Fortune Telling, Animal Magnetism, or Magic, the Homœopathic mode of curing diseases, and Thomson's remedies. The two former of these systems I shall not notice, as they do not relate particularly to the treatment of disease, excepting so far as they are recommended by the Homœopathic practitioners. The last mentioned will therefore be the subject of remark—the advocates of Thomson's system having died a natural death, excepting those who are confined in the penitentiaries, or have lost their lives by the remedies recommended by the founder of the system.

HOMŒOPATHIC SYSTEM OF PRACTICE.

The origin of this system is involved in much obscurity. The only authentic account of it which I have been able to find, is that which has transpired since the year 1828. It was, however, in existence some fifteen or twenty years before this date; but the only thing I have been able to find on record relating to its origin is the following, which is by no means satisfactory. I have copied it from a publication called the "Quack Expostulator," edited by Simon E. Smith, Esq. He observes—

"Homœopathia, the founder of the above described science, was a German of high birth and large fortune. He however became addicted to gambling and other vices, which soon deprived him of all means of support and he was obliged to solicit aid from an only sister, who had married a respectable physician. After she had supported him in his folly five or six months, she told him that she would not assist him any longer, unless he would abandon his bad practices, and take lodgings with her husband, to which he consented. After residing in his sister's house for some time, he became afflicted with the disease called dyspepsia,

and grew worse in spite of all the medicine his brother-in-law could prescribe, and finally came to the conclusion that his friend the doctor was giving him medicine for the purpose of destroying him; in consequence of which, he formed a determination to take no more of it, nor depend upon his brother-in-law any longer for support. He being, in consequence of this movement, deprived of all means of sustenance, was obliged to embark in business; and being without character, he was under the necessity of attending horses, which afforded him wholesome exercise in the open air, and had the tendency of restoring his health, without the use of a particle of medicine. This caused the system of practice alluded to above, to suggest itself to him. He accordingly commenced practice, and made many of his simple friends believe that he had discovered a new system, by which he had restored his own health; but for the purpose of extorting money from his patients, he found it necessary to administer something in the form of medicine, and accordingly made them believe, that when a grain of medicine was divided into the smallest particle possible, it had more virtue than when it was given in large doses. He accordingly would take a small particle of sugar, and make his patients believe it was medicine; and when an individual would apply to him afflicted with headache or indigestion, and he suspected that it had been produced by articles of food or drink, such for instance as coffee or saurcroust, he would forbid their use; and at the same time order some of his small particles of sugar, or an empty bottle to smell. The result was, his patient recovered, not from the effects of his medicine, but from abstaining from the articles of food and drink, which had been the cause of his indisposition."

Since the year 1828, as before stated, I have a very correct account of the history and progress of the would-be system, much of which I will extract from a book which has been published by the members of the society: It is termed the "Organon of Homœopathic Medicine. By Samuel Hahnemann." This is the only book belonging to the society, excepting two small primers; and notwithstanding it is termed the origin of the system, its author gives no account of its history beyond his day. He thus commences the preface: "An accidental interview with a Russian physician, in the year 1828, made me acquainted for the first time with the medical doctrine of Homœopathy." In the advertisement of the work, I find the cause which led to its publication, namely, "one of the first occasions which led to the publi-

action of the present edition of the Organon, was the express desire of Hahnemann, that an enlarged and improved English version of it, from the fifth German edition, might appear in the United States. With the view of fulfilling, as much as possible, every just demand, the Academy entrusted the revision," &c. This Academy styled the "Academy of the Homœopathic Healing Art," was founded October, 1836, in Allentown, Pa.

About the time this work of Hahnemann's, which contains 212 pages octavo size, and the building of the college was announced, almost every coxcomb in Philadelphia embarked in the study of the new system of medicine, which they were made to believe would not only cure the sick, but bring the dead to life again. (See quotation in another part of the subject.)

There were six professors procured, the principal part of whom were superstitious foreigners; they were located at Allentown, assisting in the erection of the college, attending the sick, and engaging students. Everything appeared to be prospering; reports were in circulation relating to the astonishing cures that were performed; but, as bad luck would have it, before the college edifice was completed the good people of Allentown discovered to their sorrow, that the new system was nothing more nor less than a system of superstitious nonsense, and that some of their best citizens had died without having the proper restorative means employed. They accordingly gave the pretended professors warning to leave the town, or they would use means to compel them to do so: the learned professors were therefore obliged to give up their college edifice, which was converted into a church. The young men, sixty or eighty in number, continued to take private lessons, and in a short time after commenced practice in this city, which increased the catalogue of doctors' names considerably on the window-shutters of the houses. It is now about five years since this occurrence transpired in Allentown, and since that time the Homœopathic system has declined, until at present there are but five persons, out of seventy or eighty who commenced practising it, that continue to advocate the doctrine, and they are mere subjects of ridicule.

Having thus given the public as correct a history of the system as has been in my power, I will now proceed to explain their

mode of treatment, or imposing upon their fellow beings; and it is my intention in doing this, to make use of their own words, taken from their only book, which is considered by them of Divine origin. My object is, not to wound the feelings of those who are taking the remedies, nor the pretended doctor who is prescribing them; but merely to show the difference which exists between the two modes of practice—on account of the Homœopathists trying to make their simple employers believe that the only difference between their plan and the regular system is, that they give the medicine in substance, whilst the regular doctors administer it in mixtures, which renders it much more disagreeable to the palate than their little powders. I know many well-informed persons who have been made to believe this, and have thereby been deceived. On page 206 of the book alluded to above, I find the following, and copy it in full.

“Suppose, for example, that one drop of a mixture containing “the tenth of a grain of any medicinal substance produce an “effect = a ; a drop of another mixture containing merely an “hundredth part of a grain of this same substance, will only produce an effect = $\frac{a}{100}$; if it contains a ten-thousandth part of a “grain of medicine, the effect will be $\frac{a}{10000}$; if a millionth, it will “be = $\frac{a}{1000000}$; and so on progressively, to an equal volume of the “doses, the effects of the remedy on the body will merely be diminished about one-half each time that the quantity is reduced “nine-tenths of what it was before. I have often seen a drop of “the tincture of *nux vomica* (*) at the decillionth degree of dilution, produce exactly half the effect of another at the quintillionth degree, when I administered both one and the other to “the same individual, and under the same circumstances.”

This sentence is somewhat mysterious, and will be the better of a word of explanation. The one drop of the mixture spoken of as containing “a grain of any medicinal substance,” would produce a certain effect upon an individual; another drop of the same kind of mixture, but only containing “an hundredth part of a grain of this” same medicinal substance, would produce double the effect that had been produced by the former mixture, notwithstanding it would not be as strong as the former by nine-tenths.

* This is used by the regular physicians in doses of four or five grains of the powder in pills, during the day.

According to this statement the reader will readily perceive that the weaker the dose is, the greater its medicinal effects would be. In other words, the grain of the nux vomica spoken of in the article, which would be a dose for a child according to the regular practice, would, according to the Homœopathic system, be sufficient to dose every man, woman and child, in the known world for millions of years.

In order to show that I have not misconstrued the above article, I will insert another, which will be more easily understood. See the following, copied from page 200.

“In order to have a determinate rule for the moderate development of power of the fluid medicine, multiplied experience and observation have led me to retain two shakes for every vial, (*) in preference to a greater number, which had previously been used, but which developed the energy in too great a degree. On the contrary, there are Homœopaths who, in their visits to the sick, carry about their persons the medicines in a fluid state, which they nevertheless affirm do not in time become increased in energy by the frequent agitation to which they are thus subject. This declaration, however, betrays on their part the want of a talent for acute observation. I dissolved a grain of natron” (soda) “in half an ounce of a mixture of water and a little alcohol, poured the solution into a vial, which was thereby filled two-thirds, and shook it uninterruptedly for half an hour. By this agitation, the fluid attained an energy equal to that of the thirteenth dilution.”

By this article, it will be perceived that the smallest particle of soda (a substance which is taken in quantities for the purpose of removing acidity of the stomach,) which can be conceived of, is mixed by a Homœopathist with a very large quantity of water and shaken twice, and one drop of it given would answer the purpose of a large quantity taken in substance. Again, Hahnemann, when speaking of doses of medicine, observes, on page 204—

“Added to this, the Homœopathic medicines acquire at each division or dilution a new degree of power, by the rubbing or shaking they undergo—a means of developing the inherent vir-

* The object the regular physician has in ordering the vial to be shook before the medicine is given, is to have the ingredients well mixed together; not to strengthen it, as represented above.

“tues of medicines that was unknown till my time; and which
 “is so energetic, that I have been forced by experience to reduce
 “the number of shakes to two, of which I formerly prescribed
 “ten to each dilution.”

In relation to the best mode of administering the Homœopathic remedies, I find the following on page 207:

“The best mode of administering is to make use of small globules of sugar, the size of a mustard-seed; one of those globules having imbibed the medicine, and being introduced into the vehicle, forms a dose containing about the three-hundredth part of a drop—for three hundred of such globules will imbibe one drop of alcohol:” (strong whiskey) “by placing one of those on the tongue, and not drinking anything after it, the dose is considerably diminished. But if the patient is very sensitive, and it is necessary to employ the smallest dose possible, and attain at the same time the most speedy results, it will be sufficient to let him smell one.”

The above sentence I should suppose would (if true) be very interesting to those who are fond of exhilarating their spirits with strong drink; for if one of those little globules, containing but the three-hundredth part of a drop, is sufficient to remove a disease, I should suppose, judging from the Homœopathic system, that one containing a millionth part of a drop would be sufficient to produce intoxication.

On page 208, the author, when speaking of the most efficacious mode of administering doses of medicine to very sensitive patients, where it is impossible to get the dose sufficiently reduced—notwithstanding the number of sugar stores in the city, and the Delaware and Schuylkill rivers close at hand—says it is best only to smell the medicine. See the following:

“Homœopathic remedies operate with the most certainty and energy by smelling or inhaling the medical aura constantly emanating from saccharine” (sugar) “globules that have been impregnated with the higher dilution of a medicine;” (such, for instance, as those mentioned above as containing the three-hundredth part of a drop of liquor,) “and in a dry state, enclosed in a small vial. One globule (of which 10, 20, to 100, weigh a grain) moistened with the 30th dilution and then dried, provided it be preserved from heat and the light of the sun, retains its virtues undiminished, at least for eighteen or twenty years, (so

“far my experience extends,) (*) although the vial that contained “it had during that time been opened a thousand times. Should “the nostrils be closed by coryza or polypus, the patient may inhale through his mouth, holding the mouth of the vial between “his lips. It may be applied to the nostrils of small children “while they are asleep, with the certainty of success.”

It might be amusing to some of my readers to have a more lengthy description of the Homœopathic mode of treating diseases, but my object is not to amuse. It is a subject which ought to be treated in the most solemn manner, and I think there is enough copied to enable them to judge of its merits. I will, however, have occasion presently to insert an article for the purpose of showing the connection which exists between it and another system of deception, which has exploded.

I think it my duty in this place, on account of being better acquainted with the subject than many of my readers, to give them my candid and disinterested views of the matter. I have, in consequence of having a great number of chronic cases of disease in charge, an opportunity of seeing persons every day who have tried or are trying the said-to-be successful practice; and I feel sorry in having to declare that I have not met with one solitary person, who had actually been diseased, who was benefited in the slightest degree. The only cases where the Homœopathists' advice, not their remedies, appeared to have had the least beneficial effect, was in instances where individuals had been improperly treated by injudicious medical men, who had continued their depleting remedies, such as bleeding, purging, and starvation, too great a length of time; notwithstanding it may have been the most proper plan at the time it was commenced. In cases of this nature the Homœopathists invariably have all depleting measures abandoned, it being contrary to their custom (as may be learned from the quotations above,) to bleed, purge, blister, or give medicine in any case of disease, let its nature be what it may. Their

* The author appears to have made a mistake in this, which his advocates in this city had better see to, as it may be the cause of their want of success in restoring their patients; namely, he has inserted in the preface to his work, that his attention was first drawn to the subject in the year 1828, and his work was published in 1838—therefore he could not have experienced the effects of his remedies 18 years, as stated.

advice is to take nourishing articles of food, and, for the purpose of making the afflicted individual believe that he is giving him medicine which will perform a cure, he administers some of the sugar or empty bottles, mentioned above. The result is, in many instances, the patient recovers in a short time, from the effects of the nutritious food, not the little doses or bottles. When this circumstance takes place, the afflicted individual is much gratified, and informs his friends and neighbors of the astonishing effect which has been produced by the new system of smelling empty bottles, in place of taking the nauseous drugs. In short, he is completely convinced of the superiority of the new plan over the old system, and declares he will have no other treatment used in his house, and will exert his influence in persuading his friends to adopt the practice.

There is one other circumstance in which the Homœopathician advice has often, to my knowledge, been the cause of enabling them to impose upon the credulous. It is well known that a very large number of females in this city take little or no exercise in the open air; others are compelled to sit almost day and night at some sedentary employment, for the purpose of procuring a livelihood. These persons are liable to what they call sick headache, and for the purpose of procuring temporary relief, are in the habit of taking strong coffee every time they are attacked: this relieves them as long as its stimulating effects exist, but so soon as this subsides, however, the headache returns. The poor female at length comes to the conclusion that she could not exist without it, when in fact it is destroying her constitution. The Homœopathist, when he is called to a case of this kind, prohibits the use of coffee, not on account of it being the first and exciting cause, but on account, as he says, of it having a tendency to prevent his remedies having the desired effect; in place of it, chocolate, tea, and nutritious food, together with exercise in the open air, is recommended and enforced; at the same time, the empty bottle (which is efficacious in the extreme for the cure of headache,) is put in requisition. The result is, the patient is restored, not however by the bottle, but by abstaining from the use of coffee. There cannot be a case of headache found in this city which has been produced by any other cause than the use of coffee, which

has been benefited in the least by this mode of treatment, unless it was produced by similar causes.

These two circumstances had the tendency of giving the Homœopathists considerable reputation shortly after their book was published, and at the time their splendid college was in progress: this enabled them to commit depredations upon society to a considerable extent; thousands of children were deprived of their parents by disease and the want of proper medical aid, and hundreds of parents were deprived of their children, who are now convinced that they did not use the proper means of having them restored. This was, and can be proven to be, the reason why those men professing to be doctors were banished from Allentown and their intended academy.

It may appear strange to some of my readers in the country, who are not acquainted with the ignorance and superstition of some of the citizens of Philadelphia, how this class of pretended doctors has existed such a length of time without being arrested as common swindlers. I would inform them that this circumstance is owing to the peculiar laws of the state of Pennsylvania, which grant impostors and quacks in medicine the same privilege that they allow the most scientific physician. This is the reason why the city of Philadelphia is overrun by these characters:—they are not allowed to practice and charge for it in any other city or state in the Union; and hence they are all thrown upon us.—And there are doctors practising in this city at this time, equally absurd, who have been in existence a much greater length of time than the Homœopathists. For instance, there are men in this city who possess a reputation equal to the last mentioned, among a certain class of citizens, who make use of no other means of restoring the afflicted, but to look at them and pronounce the words, HOGO, MOGO, POGO; and they are said to be more successful than any other doctors.

We have another class of beings in the city, who are liberally patronized by men who stand high in society; they are able to inform a person who has had an article of property stolen, where he will find the thief, his name, &c., notwithstanding the thief may be an entire stranger and a thousand miles distant from the informant at the time the article was stolen. It is well known to

those of my readers in the country, that there are men who profess to be able to prevent animals from bleeding to death, when they are ten miles distant, merely by repeating a rhyme.

These remarks may, however, cause some stable advocate of the Homœopathic doctrine to ask me if it is my intention to convey the idea that Homœopaths attribute their power of healing to a supernatural influence. My answer is, that I have stated nothing yet which is calculated to convey any other idea than that the system is one of deception, excepting at the commencement of the subject I stated that I could prove it to be founded upon superstition; and it is now my intention to make this appear; and in doing this, I will also use the Homœopathist's own language. On page 210 of the "Organon of Homœopathic Medicine," by Hahnemann, I find the following:

"I again find it necessary in this place to say a few words on "the subject of Animal Magnetism," (*) "the nature of which "differs so greatly from that of all other remedies. This curative "power, (which should be called *Mesmerism*, after the name of "its inventor, *Mesmer*,) of whose efficacy none but madmen can "entertain a doubt, which the powerful will of a well-intentioned "individual, influences the body of the patient by the touch, acts "Homœopathically by exciting symptoms analogous to those of "the malady--and this object is attained by a single transit, the "determination being moderately fixed, and sliding the hands "slowly over the body from the crown of the head to the soles of "the feet. In this form it is applied to internal hemorrhages in "their last stage, when they threaten death."

I would here ask my sensible and unprejudiced reader, who does not believe in the power of wizards, how much difference there would be in a man slipping his hand slow and easy once from the crown of the head to the soles of the feet of a person

* The definition given of Animal Magnetism by Robert Hooper, M. D., in his Medical Dictionary, published in the year 1831, is as follows: "A sympathy lately supposed by some persons to exist between the magnet and the human body; by means of which, the former became capable of curing many diseases in an unknown way, somewhat resembling the performance of the old *MAGICIANS*."† Animal Magnetism," he adds, "is now entirely exploded."

† Walker's definition of *MAGICIAN* is, "one skilled in magic, a wizard, sorcerer, conjurer."

who was dying of hemorrhage, and an individual who would attempt to arrest a hemorrhage in an animal by pronouncing a rhyme? Which do you say, reader, would be the most culpable and superstitious? I was, since I commenced writing on this subject, sent for to visit a young man who was supposed to be dying from a hemorrhage from the lungs. One of those Homœopathic conjurers had been in attendance nine days, during which time the hemorrhage had been in existence, and was rapidly growing more profuse: it was, however, arrested in six or eight hours, by the proper medical remedies. But again, on the same page I find the following sentences:

“But the most brilliant results” (says this Homœopathic author) “of the communication of human vigor to the entire organism is “where, by the resolute and fixed determination of a man in the “full vigor of life it recalls to life persons who have remained in “a state of apparent death during a long interval of time—a species of resurrection of which history records many cases.”

“In treating here of the certain and decided curative virtues “of positive Mesmerism, I do not speak of the frequent abuses “that are made of it, where, by repeating the passages during “half an hour, and even a whole hour daily, they occasion, in “patients laboring under nervous affections, that vast revolution “of the human economy which bears the name of somnambulism “—a state in which man is removed from the animal world, and “appears to belong more to the spiritual world.”

The only instance of a person being raised from the dead or dying state by the Homœopathists in this city, occurred lately, and was attended with the following circumstances, namely--a regular physician, who formerly resided in this city and had been trying to establish himself in practice for the last ten years, found that it would be impossible for him to do so, on account of his great want of success, which was attributed to his want of information on the subjects of disease and medicine. In consequence of this he came to the determination of trying the Homœopathic plan of treatment, and had been dabbling in Animal Magnetism some time, when his wife, who had a much larger share of sense than himself, objected to it. He, however, was not to be persuaded; and, for the purpose of convincing his wife and her

friends of the efficacy of the new mode of curing disease, he commenced his conjuring operations upon her, by giving such quantities of opium as to keep her for some time in a stupid and almost lifeless condition. In the meantime he informed her friends of her dangerous state, and had some of the respectable physicians of this city sent for: they, not knowing or suspecting her being under the effects of opium, agreed with the doctor (her husband) that she could not possibly recover. The doctor informed his wife's friends that he would be pleased if they would consent to have a Homœopathic physician called in, as from the knowledge he had of their treatment he thought his wife could be restored. Her friends readily consented; the Homœopathist was called in with his empty bottle, which was put in her mouth, the doses of opium, which her husband had been continually administering for the purpose of keeping up the stupor, were discontinued, and as soon as its effects subsided the patient recovered; and after she learned from her husband and friends what had transpired in her case, she became a convert to the new system: but in a few days the deception was discovered, and was it not for the regard the public have for the lady and her friends, the doctor's name would have been published.

If these superstitious impostors, who say they can send men to the spiritual world and bring them back again, were possessed of anything appertaining to moral rectitude or true religion, I then might be led to believe that they or their means possessed supernatural power; but all who I have any knowledge of are licentious extortioners. They are continually, or have been when they were in existence, robbing the poor, by taking their means of support from them, in charging extravagantly for nothing. In short, if they were possessed of any supernatural power, it must have been bestowed upon them by the ***** But I may be asked, by some of my readers, if some of the regular physicians have not adopted this system of superstition and deception. I must answer in the affirmative. I have been told that there are three doctors, as they are termed, who have abandoned the regular practice for the one under consideration, after they had been practising upon the former system fifteen or twenty years: but if my readers will point out one of those beings to me, I will show

them a man who never should have had anything to do with the practice of medicine—a man who is not worthy, and should not be allowed to associate with human beings—a man who, by adopting the Homœopathic system, has acknowledged that he has been employed twenty years of his life in murdering his fellow men, by shedding their blood and administering poisons—and a man who is not noticed by the respectable part of the profession, nor respected by his adopted brethren. See what the Homœopathsists say about him in the following article, which may be found on page 154 of their book.

“But how will this careful and laborious process” (of dividing a drop or grain of medicine into so many parts,) “by which the “best cure of diseases can only be effected, please the gentlemen “of the new mongrel sect, who, while pluming themselves with “the honorable title of Homœopathsists, for appearance sake, administer a medicine in the form of Homœopathic, that they have “hastily snatched up?”

In another part the writer observes—

“They know, indeed, full well how to console themselves for “the failure of their scarcely half-Homœopathic remedy, by dexterously calling in requisition the more pliable resources of “allœopathy, whence a few dozen of leeches are applied, or a “small and harmless venesection of eight or ten ounces is prescribed in due form; and if after all the patient should recover, “they extol the leeches and the venesection, &c., as if he would “not have recovered without them.”

The above sentence is the only one which I have copied that contains sense, truth, or reason. It is not only true that those men who say they have adopted the system of treatment now under consideration, do not depend upon the millionth or billionth part of a grain or drop of medicine, but those who profess to be strict followers of the Homœopathic system make use of more opium, mercury, and arsenic, than a respectable physician, who is acquainted with the deleterious qualities of these drugs, would dare to use.

The Homœopathsists, like the Thomsonians, use three remedies, which they employ in all cases of disease. The latter depended upon steaming, administering Indian-tobacco, (*lobelia*) and Cayenne pepper, in all cases: the result was, they destroyed ten

lives for one they saved—it being improper to administer these three remedies in at least nine cases out of ten. The former, or Homœopathists, use the articles of medicine before stated because they can be given in small bulk—the sixteenth part of a grain being the quantity that would be used by the regular physician: they have also the appearance of sugar, and can be given without danger of detection. The morphia will remove or relieve the most intense pain so long as the sufferer is under its influence; but it is as improper to give it in all cases of pain, for the purpose of depriving an individual of his feelings, as it would be for a Thomsonian to administer Cayenne pepper in a case of inflammation of the stomach. The arsenic and mercury, in the form of corrosive sublimate, are the most strengthening remedies that can be employed; but when they are used by men who have no knowledge of the human system and administered in cases of inflammatory fever, they are certain to produce fatal results.

I am prepared to make it appear that what I have stated here is correct; and notwithstanding the Homœopathists say that the smaller the dose of medicine is the stronger it is, they will not depend upon the three-hundredth part of a drop of wine, (for instance,) when they wish to exhilarate their own or their patient's spirits. It is well known to every person in this city who is in the habit of getting intoxicated, that one glass of liquor produces a certain effect, and that two glasses will produce a much greater effect, and three, a still greater. This is the case with all articles of medicine; and every individual of common understanding, and who does not believe that an article of medicine can be made to possess supernatural power, can not believe or will not trust the impostors. I feel sorry that I have wasted so much paper in treating of this subject; but it may be of use to my country readers, as those persons who advocate and practice upon the Homœopathic plan, having been obliged to abandon their pursuits in this city, may be expected to be found roving through the country, for the purpose of deceiving the afflicted.

I now appeal to my sensible and unprejudiced reader:—Have I said more than I ought to have said about the Homœopathic system of medicine, notwithstanding its insignificant character? Do you not say at least, when you take the title of my work into

consideration, that I was justifiable in making the expositions of it that I have? And I would likewise ask the advocates of the system if they can say that I have done wrong in exposing them, when they take into consideration the fact that they have never made disease or medicine their study, but have adopted the self-conceited opinions of a superstitious foreigner, without being able to explain why their system of administering nothing should be more successful than remedies which have been known to remove disease, when properly administered, during the long period of three thousand years?—and more particularly, when they call to mind the statements they have made in their work, such, for instance, as accusing men who have spent seven years in the investigation of disease and medicine—men who stand high in the estimation of the good and great—I say, have I attempted to inflict a greater wound upon you, than you have inflicted upon the descendants of those who existed before your day or your contemporaries, by trying to convey the idea that the remedies made use of by the regular physician, of whatever nature they may be, or for whatever case applied, are calculated to destroy life and health—thus accusing our most praiseworthy men, of the present and former ages, of murder? Do you deny this?—if so, I will point you to the following sentence, copied from the 22nd page of your work:

“I should not like to have upon my conscience the death of all “those who have fallen sacrifices to the violence of purgatives “directed against this worm,” (speaking of the removal of the tape-worm,) “or the long years of debility which those who escape death must drag out.”

I could quote numerous slanderous articles of this nature, but will refrain.

A D V I C E.

ADVICE TO STUDENTS.

In consequence of students in different parts of the United States frequently writing to me respecting the character of the Medical Colleges of Philadelphia, I will take this method of informing them that I believe there is a better opportunity afforded in this city for receiving medical information, than there is in any other part of this or perhaps any other country. There is at the present time three chartered Medical Colleges, all in a prosperous condition, in the city; the professors of which are, with few exceptions, men of talent and probity. It is, however, of the greatest importance that young men should inquire into the character of each professor of the institution he intends connecting himself with, before he does so; as it frequently happens that men altogether destitute of the proper qualifications of a teacher, and void of the high and noble spirit which every medical man ought to be endowed with, are raised to the honorable station of professor by the influence of friends. Should a young man connect himself to an institution where a man of this character is stationed as teacher, he will discover, when it is too late to retrace his steps, that his labour has been in vain. He may, it is true, have the honors of the institution conferred upon him, but he will find that he will not be employed as physician by those who are acquainted with the character of his teacher; nor can he console himself, when called to the bed-side of the afflicted, that he has received his medical information from the lips of the most experienced of men.

There is one circumstance existing at this time among our medical professors, which cannot fail in proving fatal to the future welfare of the young man who condescends to receive instruction from

them. It is the following: some of the professors have been recommending quack nostrums, which have been prepared by filthy impostors who have never studied medicine, and they are enabled through the recommendation of the professors, (who are supposed by the illiterate to be men of standing,) to impose them upon the afflicted for one thousand times their value, notwithstanding they are inert and cannot be of the least possible benefit to them. This circumstance is well known to the public; for the professors' names can be seen attached to the quack advertisements in the daily prints of the city, and have the tendency of conveying the idea that an ignorant impostor, who has never taken the trouble of studying the healing art, is even better qualified to make new discoveries than the learned professor himself—when in fact the professor has never seen the nostrum he has recommended, but merely received a large fee for doing so. A teacher of medicine who is guilty of this act, shows that he is not acquainted with the subject he is attempting to promulgate, and ought to be reported to the board of trustees, by the students, as unqualified to teach. If something of this nature is not put in requisition, for the purpose of keeping ignorant superstitious men out of high places, young and well qualified physicians will soon find that quack remedies and superstitious impostors will deprive them of the high esteem which the members of the faculty were once held in by the community at large.

ADVICE TO YOUNG PHYSICIANS.

The writer is frequently inquired of by young men who have completed, or are about completing, their medical studies, relating to the place where they should locate themselves for the purpose of being useful to their fellow beings and beneficial to themselves. To such, I would respectfully say, that according to my

judgment and experience there can be no better location found than the city of Philadelphia affords at the present time. This advice may, however, appear singular to those who are unacquainted in the city, especially when they walk through it and see the number of doctors' names stuck upon the doors and window-shutters of the houses. But those names are not a proper criterion to judge the number of physicians by; for, as I have before stated, the peculiar laws of the state of Pennsylvania relating to physicians are of such a nature as to cause quacks and impostors of every other state in the Union, and from Europe, to locate themselves in the state, and particularly in this city, on account of our laws granting the ignorant quack and extorting impostor equal privileges and rights with the most talented and skillful physician. There is not over one hundred physicians who have studied the medical science, or who ought to be allowed by any means to prescribe medicine to an afflicted person, to be found among the six hundred doctors whose names can be seen stuck up in this city.

But I would inform the young man who locates himself in Philadelphia, that he must not expect to obtain an extensive practice without trouble, especially if he is a stranger in the city, and without friends; for the moment it is discovered that his practice is attended with success, (as it will be, if he has qualified himself properly,) he will be slandered, winked at, and beaten down wherever he attempts to rise, by injudicious practitioners; and, I am sorry to say, in some instances, by men from whom they would expect better things. If, however, you commence by taking the common horn-books which have been published fifty or an hundred years ago, and write prescriptions out of them for certain complaints, as the quacks and impostors do, and your practice is attended by no better success than theirs, you will be respected by them; but their praise will injure you more than their abuse.

If fifty or one hundred persevering, talented, noble, spirited, VIRTUOUS young physicians, were to locate themselves in this city, before five years every impostor and injudicious practitioner would be compelled to abandon their frauds and embark in a business which they are better acquainted with. And when this

state of things shall be brought about, the publication of this work shall cease, and not tell then.

All that is necessary for a young physician to do after he commences practice in this city, is to attend to his business; or, as Doctor Franklin says, "keep your office, and your office will keep you:" (I feel sorry in having to say the reverse of this is generally adopted by young professional men in this city—they keep the grog-shops, theatres, and other places of dissipation, and let their offices keep themselves;) treat every person (even those who speak evil of you, for they will be your most profitable neighbors,) with kindness and respect; when you are called to visit a sick individual, act with discretion, and you will be successful; In short, do to every person as you would have them do to you, if placed in the same situation; and in no case attempt to defend your characters, but if your persons are attacked, defend yourselves like men. By adopting this course in a city like this, at the present time you cannot fail in realizing all you can wish.

ADVICE TO THE PUBLIC.

I am daily called upon to witness some sad catastrophe, or to hear some dreadful lamentation uttered by afflicted individuals. One has been taking a drug for the purpose of removing a trifling complaint, and it has brought on a desperate and incurable malady. A second has been paying five hundred dollars a year for medical attendance and remedies, from which he has received no benefit. A third has had the attendance of what he thought a first-rate doctor, but he has lost two or three children. And a fourth has spent all he possessed for pills and panaceas, without being restored. In short, they have become disgusted with doctors and medicine, and have merely sent for me for the purpose

of having my opinion of their cases. I have invariably found that persons who complain in this manner have never employed a physician—they have had the attendance of some person who had assumed the name of doctor; it may have been a particular friend of the complainant, who they were trying to bring into notice, when at the same time he was destitute of merit. Such persons deserve no sympathy, and they ought to attribute their misfortunes to their want of sense.

I am acquainted with hundreds of persons in this city who think themselves the most talented and accomplished, yet they use no other criterion to judge the qualifications of a physician by, than his appearance. They never think of inquiring whether the person they have called in has studied medicine or not; if he puts on an air of impudence, as most of the impostors and injudicious practitioners who have been brought up in the city are able to do, it is a sufficient passport.

My advice to such persons, is to have nothing to do with a doctor who is not able to produce testimonials relating to his capability. He ought to be able to make it appear evident that he has spent at least three years in acquiring medical knowledge, in some respectable chartered institution intended for the purpose of qualifying young men for practice. No other plan can be adopted which will have a tendency to prevent the impositions complained of above; and no person is justifiable or safe in employing medical aid, without using this precaution; for at the present time, in this city, the greatest knave and ignoramus has the most admirers, or is said to be the first-rate physician—and before his deceptions are discovered the afflicted individual is dead, or past recovery. (For proof of this fact, see an article under the head of *Caution*, in another part of this work. There you will find that an impostor was so highly recommended as to be permitted to use some of the churches of this city for an office.)

I would also advise the citizens of the state of Pennsylvania to use their influence with the legislature of the state, and, if possible, persuade that body to pass a law for the purpose of at least affording the afflicted of this state as great a degree of protection against the assaults and impositions of ignorant impostors, as is granted by the legislatures of the other states. The laws of every

state in the Union, excepting Pennsylvania, require persons who wish to practice medicine and charge for it, to submit themselves to an examination, for the purpose of showing that they are properly qualified; otherwise they render themselves liable to prosecution and imprisonment. But in Pennsylvania, any impudent extortioner, who wishes to fill his pockets, has only to have an advertisement inserted in a newspaper stating that he can cure a disease; the afflicted apply to him, and he pretends to be doing something, when in fact he has no knowledge of what should be done; and after he has tormented the sufferer some time, sends in an extravagant bill, without fear of detection."

We deem it unnecessary to say any thing in the way of recommending the work, (from which the foregoing extract has been taken,) especially to the citizens of Philadelphia, as its author's professional abilities are familiar to them; and will have a much greater effect in causing them to possess themselves of it than any thing we can say. We think it a duty, however, to say a few words relative to the intention and utility of the work, for the information of persons who reside at a distance from Philadelphia, and cannot be expected to be acquainted either with it or its author.

The intention of the work is to convey to individuals generally, an intelligible account of the cause, symptoms, and treatment of disease, and thereby enable them to prescribe in common cases of sickness with a much better prospect of success, than can be expected to attend the practice of persons who have assumed the title of doctor, without having the least knowledge of the science, and perhaps destitute of common sense, as we have unfortunately found many of those who have assumed the honorable title of M. D. to be!—if not, they are knaves, an order of beings more to be dreaded by the human race than the former, as their only object is to procure money, and that at the risk of the lives of the individuals who have been so unfortunate as to employ them. The work is also calculated to qualify those who study it to distinguish a physician who has a knowledge of his profession from a mere pretender to the science; a circumstance which will be likely to cause injudicious doctors to attempt to prevent the circulation of the work. We have not, however, heard of any attempt of the kind, and suppose the reason to be owing to the estab-

lished character of its author, and as the motives of a person who would attempt to injure the sale of a work of so much utility, could not fail in rendering him ridiculous in the estimation of the benevolent.

In relation to the utility of the work, we take pleasure in stating that we have been in possession of it ever since it made its first appearance, and have used or seen the remedies recommended by the author, applied in all cases of disease with the most happy results; and we are informed by physicians of the highest standing in Philadelphia and its vicinity, that many of the remedies recommended in the work for chronic diseases, such for instance as nervous affections, disease of the spine and spinal marrow, consumption, liver complaints, paralysis, rheumatisms, tic-douloureux, &c. are original, and that the author is deserving of the greatest praise for the intelligible and disinterested manner in which he has made his investigations and observations known. They also inform us that there never has been a work published in this country, which could be more interesting to young men* who are commencing the practice of medicine, as they will be able at one glance to see the opinions of the most eminent European and American physicians relating to the symptoms and treatment of disease. We likewise know of a number of instances where those eminent men have recommended the work to families as a useful and safe assistant in case of disease.

The work is entitled "MEDICAL SUGGESTIONS TO PARENTS AND OTHERS." It contains about 500 pages octavo size, handsomely bound; and we perceive by an editorial remark in the *Courier and Inquirer* published in this city, that it is for sale at M. Bookstore, Chesnut Street, Philadelphia. We are also told that it has been published in pamphlet form, for the purpose of being sent by mail, and can be sent to any part of the United States for the usual postage charged on papers.

For the purpose of giving persons at a distance an idea of the subjects treated in the work, we have inserted its contents on the following pages, and would most affectionately advise every family to procure a copy of it, as it is calculated to call the attention of individuals to the first symptoms of disease, a circumstance of the greatest importance, on account of the commencement of the most distressing and incurable complaints often coming on in a slow and insidious way, so much so, as not to call the attention of the sufferer to them until it is too late; when at the same

* Nobis licitum ait rogare lectores præfertim juvenes ut curam operamque dent monitis atque consiliis, quæ in hoc precioso documento adhibentor.

time, if the nature of the case had been suspected, one dose of the proper medicine might have removed it. In short, we consider the public indebted to the author for the plain and disinterested manner in which he has rendered his work—a circumstance which cannot fail in convincing those who possess it—that its author had no other object in view, when publishing it, than to benefit the human race. And happy would it be for society at large, and for the afflicted of Philadelphia in particular, if our professional men, whose duty it is, would come out in the manly, fearless, and worthy manner in which he has, and expose the deceptions which have been and are being imposed upon the afflicted and credulous inhabitants of our city of brotherly love, by ignorant pretenders and superstitious impostors. Then our nation would not be disgraced by the numerous superstitious absurdities which are driving it to destruction—such for instance as the Homœopathic system of curing disease, and the system of religion which is being imposed upon the simple by an impostor, who is at this time deceiving thousands by making them believe that within the last three or four years he had communication with the Great Ruler of the universe, and that he was informed where he would find brass plates hidden in the earth, with a bible engraved upon them, which he copied and had printed for the use of his followers. He also makes them believe that after he had copied the engravings, he was commanded to consign the plates to their places of burial, and had not power to recollect the spot. These and many similar absurdities have been permitted to exist among us, and to distract the minds of the simple and illiterate of our enlightened country for years, without receiving one rebuke from those professional gentlemen, who only are possessed with sufficient influence and talent to apply the lash with effect.

We feel sorry, indeed, in having to accuse not only the medical faculty but our worthy clergy, of a want of proper regard for the health and happiness of their less favored but equally feeling fellow-beings.

Samuel Chepant M.D.

The following are the contents of the work we would recommend to public notice:—

TABLE OF CONTENTS.

	PAGE
Way of distinguishing one Disease from another.....	9
A Knowledge of the Nervous System of use in distinguishing Diseases.....	12
Management of Children.....	15

PART I.

TREATMENT OF DISEASES OF CHILDREN.

Fits. (<i>Convulsions</i>).....	24
Croup. (<i>Cynache Trachealis</i>).....	26
Jaundice of Infants. (<i>Icterus Infantum</i>).....	30
Vomiting.....	33
Bowel Complaints. (<i>Diarrhœa</i>).....	35
Worms.....	38
Whooping-Cough. (<i>Pertussis</i>).....	49
Cold, or Catarrh.....	51
Dropsy of the Brain. (<i>Hydrocephalus</i>).....	52
Fever.....	54
Cutaneous Diseases.....	62
Child's Sore Mouth. (<i>Aphthæ Infantum</i>).....	ib.
Red Gum. (<i>Strophulus Intertrinctus</i>).....	63
Prickly Heat. (<i>Lichen tropicus</i>).....	64
Milk Blotch. (<i>Crusta lactea</i>).....	65
Scald Head. (<i>Tinea Capitis</i>).....	ib.

	PAGE
Itch. (<i>Psora</i>)	66
Tetter. (<i>Herpes</i>)	67
The Rose, or St Anthony's Fire. (<i>Erysipelas</i>)	68
Scarlet Fever. (<i>Scarlatina</i>)	69
Measles. (<i>Rubeola Morbelli</i>)	75
The Rose. (<i>Roseola Infantilis</i>)	78
Small-Pox. (<i>Variola</i>)	ib.
Cow-Pox. (<i>Variola Vaccina</i>)	82
Diseases of the Eye	88
Deafness	96
Accidental Diseases of Children	ib.

PART II.

TREATMENT OF NERVOUS AFFECTIONS, DISEASES OF FEMALES, ETC.

Nervous Diseases	97
View of the Spinal Marrow and Nerves in a Diseased Condition ..	98
Explanation of the Plate	99
Disease of the Spinal Marrow	100
Chronic Disease of the Spinal Marrow	101
Acute Disease of the Spinal Marrow	110
Cause of Disease of the Spinal Marrow	123
Treatment of Disease of the Spinal Marrow	128
Caries, or Softening of the Bones of the Spine	143
Treatment used with success in two cases of Softening of the Bones	152
Disease of the Spine, accompanied with deformity, &c.	156
Curvature or Projection of the Bones of the Spine, accompanied with Caries	ib.
Curvature of the Spine, unattended with Caries	161
Diseases of Females	169
Diseases of the General Health of Young Females	170
Suppression of the Natural Secretions	172
Painful and Imperfect Secretions of the Natural Evacuations. (<i>Dys-</i> <i>menorrhæa</i>)	174
Whites, or Fleur Albus	177

	PAGE
Hysterics. (<i>Hysteria</i>).....	180
Final Cessation of the Natural Secretions.....	186
Cancer	187
Symptoms of Pregnancy, and the Complaints attending that condition, &c.....	194
Falling of the Womb. (<i>Prolapsus Uteri</i>).....	223
Hæmorrhage of the Uterus. (<i>Hæmorrhagia Uterina</i>).....	225

PART III.

SYMPTOMS AND TREATMENT OF DISEASES OF ADULTS, ETC.

Insanity, or Mental Derangement.....	228
Liver Complaints. (<i>Hepatitis</i>).....	245
Consumption	259
Inflammation of the Lungs.....	260
Inflammation of the Wind-pipe. (<i>Bronchitis</i>)	261
Pleurisy. (<i>Pneumonia</i>).....	263
Asthma	265
Spitting Blood. (<i>Hæmoptysis</i>).....	272
A further Account of Diseases often mistaken for Consumption, &c.	277
Inflammation of the Stomach. (<i>Gastritis</i>).....	300
Inflammation of the Intestines. (<i>Enteritis</i>).....	303
Vomiting Blood, or Hæmorrhage from the Stomach. (<i>Hæmatemesis</i>)	311
Costiveness, or Constipation of the Bowels.....	313
Dyspepsia.....	317
Dropsy	323
Dysentery, or Flux.....	334
Diarrhœa	336
Colic.....	339
Cholera.....	344
Diseases of the Heart.....	346
Epilepsy, or Falling Fits.....	355
Apoplexy	363
Lock-jaw, or Tetanus.....	366

	PAGE
Gout	374
Acute Rheumatism	383
Chronic Rheumatism	385
Intermitting Fever, or Ague	389
Bilious, or inflammatory Fever	392
Yellow Fever	397
Nervous, or Typhus Fever	401
Inflammation of the External Parts of the Body	408
Inflammation of the Eye, or Ophthalmia	414
Diminution, or Total Loss of Sight. (<i>Amaurosis</i>)	418
Cataract, or Confounded Vision	421
Deafness	428
Diseases or Accidents requiring Surgical Treatment	435
Drowned Persons Resuscitated	436
Freezing, or the Effects of Cold	445
Burns and Scalds	446
Suffocation produced by Inhaling Carbonic Acid Gas	448
Wounds	ib.
Ulcers	454
Poisons Taken Accidentally	459
Impositions	466
Homœopathic System of Practice	467
Advice	482

P. S. The author of the work from which this extract has been taken, has inserted in the second part of it, a description of the nerves which supply the various organs of the body with strength and vitality in a diseased condition; and has described in the most intelligible manner, the effects and symptoms produced by the disease of the nerves in the different organs,—a circumstance which is acknowledged by intelligent physicians to be one of the greatest discoveries which has been made in the healing art during the last century, and they confess that the diseased condition of the nerves exhibited in the engraving, (which had not been suspected before it was investigated by the author,) has been the cause of the principal part of those distressing nervous affections, such for instance as insanity, falling fits, palpitations of the heart, palsy, &c.: and this fact

has been properly established by the success which has attended the remedies recommended in the work, for disease and debility of the nerves in consideration. And we cannot refrain from taking the liberty of saying (for the information of those who may be afflicted with chronic diseases, which have not yielded to the treatment used, and are considered incurable,) that we have seen numerous diseases of long standing completely removed; and were it not on account of the restored individuals being strangers to us, we would give their names and residences, so that the afflicted could satisfy themselves in relation to the fact. We will, however, mention a few cases, and trust that the individuals will pardon us for making use of their names, knowing that our intention is to benefit those who are afflicted as they were at one time.

We have seen an aged lady of the greatest respectability, (Mrs. Exly, in Vine Street below Third,) who had been insane for a length of time, and given over by one of our most respectable physicians, restored to perfect health. We have seen a Mr. Cohill, No. 175 North Second Street, one of our most worthy artists, restored, after having had disease of the bones of the spine to such an extent, as to reduce him in stature over seven inches. We have seen a young lady, (the circumstances of whose case may be learned at No. 284 High Street,) who had been afflicted with falling fits a length of time, and given over as incurable, restored. Also, several other cases of the same nature may be found in the neighborhood of Thirteenth and Vine Streets: A number of individuals have been cured of palpitations of the heart, after they were thought to be in a dying condition from disease of that organ; one of them, a Mrs. Bisal, can be seen in Spruce Street, west of Thirteenth. And we have seen a number of persons in the vicinity of Centreville, State of Delaware, who had been palsied for years, restored to health.

We feel sorry in having to say, that most of those persons had not only the attendance of the most skillful surgeons, but had been tortured by those filthy impostors whom we have been exposing.


RESOLVES.

RESOLVED, That a copy of this extract be forwarded to editors of papers throughout the State of Pennsylvania, and they are respectfully solicited to call the attention of the public to the subject.

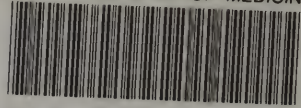
Resolved, that the citizens of the State be requested to send petitions to the Legislature, and use their influence in having a law passed which will, in some degree, protect afflicted individuals from the assaults and impositions of vicious and extorting imposters in medicine.

Resolved, That a copy of this extract be forwarded to professional men generally throughout the United States, and that they are respectfully invited to co-act with us in subduing the evils described in the extract.

Resolved, That we will use our influence in exposing professional men, of whatever calling they may possess, who will patronize or recommend any system of superstition or deception of whatever nature it may be.

 And Resolved, That persons who wish the information contained in this extract, be requested to pay the distributer 12½ cents for the purpose of assisting in defraying the expenses attending its publication and distribution.

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